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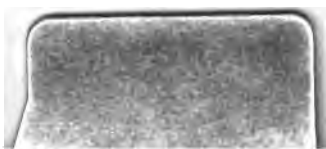
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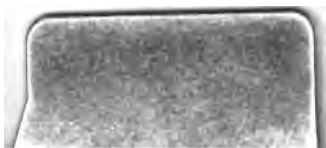
ADMINISTRATION
OF THE
SACRAMENTS

FORMS
OF
MATRIMONY
BURIAL & ORDINATION
AS USED BY THE
WESLEYAN METHODISTS

48.291.



48.291.



ORDER OF ADMINISTRATION
OF THE
LORD'S SUPPER AND BAPTISM;
THE FORMS OF
SOLEMNIZATION OF MATRIMONY,
AND OF THE
BURIAL OF THE DEAD;
TOGETHER WITH
THE ORDINATION SERVICE:
AS USED
BY THE WESLEYAN METHODISTS.

WITH AN APPENDIX,
CONTAINING
LEGAL DIRECTIONS RELATING TO MARRIAGES IN WESLEYAN CHAPELS.



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ORDER
FOR THE ADMINISTRATION
OF
THE LORD'S SUPPER.

ORDER
FOR
THE ADMINISTRATION
OF
THE LORD'S SUPPER.

¶ *The Table at the Communion-time, having a fair white Linen Cloth upon it, shall stand in some convenient Place. And the Minister, standing at the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*

OUR Father, which art in Heaven,
Hallowed be thy Name. Thy
Kingdom come. Thy Will be done in
earth, As it is in heaven. Give us this
day our daily bread. And forgive us
our trespasses, As we forgive them
that trespass against us. And lead us

not into temptation ; But deliver us from evil. *Amen.*

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name ; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse distinctly all the TEN COMMANDMENTS ; and the People still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth :*

Minister.

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. *Lord, have mercy upon us,
and incline our hearts to keep this law.*

Minister. Thou shalt not commit adultery.

People. *Lord, have mercy upon us,
and incline our hearts to keep this law.*

Minister. Thou shalt not steal.

People. *Lord, have mercy upon us,
and incline our hearts to keep this law.*

Minister. Thou shalt not bear false witness against thy neighbour.

People. *Lord, have mercy upon us,
and incline our hearts to keep this law.*

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. *Lord, have mercy upon us,
and write all these thy laws in our
hearts, we beseech thee.*

¶ *Then shall follow this Collect.*

ALMIGHTY and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom : We humbly beseech thee so to dispose and govern the heart of VICTORIA thy servant, our Queen and Governor, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness : Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister read one or more of these Sentences.*

LET your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.—*Matt. v. 16.*

Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—*Matt.* vi. 19, 20.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.—*2 Cor.* ix. 6, 7.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.—*Tob.* iv. 8, 9.

God is not unrighteous, that he will forget your works, and labour that

proceedeth of love ; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister.—*Heb.* vi. 10.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore him four-fold.—*Luke* xix. 8.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets.—*Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.—*Matt.* vii. 21.

Who goeth a warfare at any time at his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth

not of the milk of the flock?—1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.—1 *Cor.* ix. 13, 14.

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.—*Gal.* vi. 6, 7.

As we have opportunity, let us do good unto all men, and especially unto

them that are of the household of faith.
—*Gal.* vi. 10.

Godliness with contentment is great gain : for we brought nothing into the world, and it is certain we can carry nothing out.—1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—1 *Tim.* vi. 17—19.

To do good, and to distribute, forget not : for with such sacrifices God is well pleased.—*Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? —1 *John* iii. 17.

He that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again.—*Prov. xix. 17.*

Blessed is the man that provideth for the sick and needy : the Lord shall deliver him in time of trouble.—*Psalms xli. 1.*

¶ *During the reading of these sentences a collection shall be made for the poor ; which being brought to the Minister, he shall place it upon the table.*

¶ *After which done, the Minister shall say,*

Let us pray for the whole state of Christ's Church militant here on earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men ; We humbly beseech thee

most mercifully [** to accept our alms and oblations, and*]
 to receive these our prayers,
 which we offer unto thy
 Divine Majesty ; beseeching
 thee to inspire continually
 the universal Church with
 the spirit of truth, unity, and concord :
 And grant that all they that do confess
 thy holy Name, may agree in the truth
 of thy holy word, and live in unity and
 godly love. We beseech thee also to
 save and defend all Christian Kings,
 Princes, and Governors ; and especially
 thy servant **VICTORIA** our Queen ;
 that under her we may be godly and
 quietly governed : And grant unto all
 that are put in authority under her,
 that they may truly and indifferently
 minister justice, to the punishment
 of wickedness and vice, and to the
 maintenance of thy true religion and
 virtue. Give grace, O heavenly
 Father, to all the Ministers of thy

* If there
 be no alms
 or oblations,
 then shall
 the words
 [*of accepting
 our alms and
 oblations*] be
 left unsaid.

Gospel, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Minister say to them that come to receive the Holy Communion,*

YE that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying,*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to

time most grievously have committed,
By thought, word, and deed, Against
thy Divine Majesty, Provoking most
justly thy wrath and indignation
against us. We do earnestly repent,
And are heartily sorry for these our
misdoings; The remembrance of them
is grievous unto us. Have mercy
upon us, Have mercy upon us, most
merciful Father; For thy Son our
Lord Jesus Christ's sake, Forgive us
all that is past; And grant, that we
may ever hereafter serve and please
thee in newness of life, To the honour
and glory of thy Name; Through
Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

O ALMIGHTY God, our heavenly
Father, who of thy great mercy
hast promised forgiveness of sins to all
them that with hearty repentance and
true faith turn unto thee; Have mercy

upon us ; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life ; through Jesus Christ our Lord. *Amen.*

¶ *Then all standing, the Minister shall say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him :

COME unto me, all ye that are burdened and heavy-laden, and I will refresh you.—*Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.—*John* iii. 16.

Hear also what St. Paul saith :

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.—1 *Tim.* i. 15.

Hear also what St. John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins.—1 *John* ii. 1, 2.

¶ *After which, the Minister shall proceed, saying,*

Lift up your hearts.

Answer. *We lift them up unto the Lord.*

Minister. Let us give thanks unto our Lord God.

Answer. *It is meet and right so to do.*

¶ *Then shall the Minister say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father,* Almighty, Everlasting God.

* These words [Holy Father] must be omitted on Trinity Sunday.

¶ *Here shall follow the proper Preface, according to the time, if there be any especially appointed; or else immediately shall follow :*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most high. *Amen.*

PROPER PREFACES.

Upon Christmas-Day.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very man, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-Day.

BUT chiefly we are bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-Day.

THROUGH thy most dearly beloved Son Jesus Christ our Lord ; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday.

THROUGH Jesus Christ our Lord ; according to whose most true promise the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them into all truth ; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity,

WHO art one God, one Lord ; not one only Person, but three Persons in one substance. For that

which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory ; Glory be to thee, O Lord most high. *Amen.*

¶ *Then shall the Minister, kneeling down at the Table, say in the name of all them that shall receive the Communion this Prayer following ; the people also kneeling.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.

We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then the Minister shall offer the Prayer of Consecration, as followeth:*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the

whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood : who, in the same night that he was betrayed, took bread (a) ; and when he had given thanks, he brake it (b), and gave it to his disciples, saying, Take, eat ; this (c) is my Body, which is given for you : do this in remembrance of me. Likewise, after supper, he took (d) the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all

(a) Here the Minister is to take the Paten into his hands.

(b) And here to break the Bread.

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup in his hand.

of this; for this (e) is my (e) And blood of the New Testament, ^{here to lay} ^{his hand up-} which is shed for you, and ^{on the Cup.} for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the other Ministers in like manner, (if any be present,) and after that to the People also in order, into their hands. And when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve

thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all used before all have communicated, the Minister is to consecrate more, according to the form before prescribed; beginning at (Our Saviour Christ, in the same night, &c.) for the blessing of the Bread; and at (Likewise after supper, &c.) for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *After which the Minister shall Pray as followeth:*

O LORD and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee

to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselvès, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy Communion, may be filled with thy grace, and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

Amen.

¶ *Then shall be said by the Minister, the Congregation joining with him,*

GLORY be to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Minister, if he see it expedient, may offer a Prayer extempore ; and afterwards shall let the people depart with this Blessing :*

MAY the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE ORDER

FOR THE

MINISTRATION OF BAPTISM.

THE MINISTRATION
OF
BAPTISM OF INFANTS.

¶ *The Minister coming to the Font, which is to be filled with pure Water, shall say,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that which by nature *he* cannot have ; that *he* may be

baptized not only with water, but also with the Holy Ghost, and received into Christ's holy church, and be made *a lively member* of the same.

Hear for your encouragement in this service the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

THEY brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them: but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* *partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*,

declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this godly work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the following Prayers shall be used.*

ALMIGHTY and everlasting God, who of thy great mercy didst save

Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water for this holy Sacrament; We beseech thee, for thine infinite mercies, that thou wilt look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of

all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for this Infant, that *he*, coming to thy holy Baptism, may receive the inward and spiritual grace which is thereby signified. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord.
Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side

both water and blood : and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost ;
Regard, we beseech thee, the supplications of this congregation ; and grant that *this Child*, now to be baptized, may receive the fulness of thy grace, and be found at last in the number of thy faithful and elect children ; through Jesus Christ our Lord. *Amen.*

Then the Congregation rising up, the Minister shall say as follows :

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*.
Amen.

Grant that *he* may have power and

strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

At the close of each of these Petitions, the Congregation shall devoutly say Amen.

Then the Minister shall say to the Parents or Friends, taking the Child into his arms,

Name this Child.

And naming it after them, he shall dip it in the Water, or pour Water upon it, or sprinkle it therewith, saying,

N I baptize thee in the Name of
• the Father, and of the Son, and
of the Holy Ghost. *Amen.*

The Minister, if he see it expedient, may here address a brief exhortation to Parents, and the young people then present, and shall conclude with prayer.

THE
MINISTRATION OF BAPTISM
TO SUCH AS ARE OF RIPER YEARS.

The Minister shall say,

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions ; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will

grant to *these persons* that which by nature *they* cannot have ; that *they* may be baptized, not only with water, but also with the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same.

Then shall the Minister use as many of the following Prayers as the time will permit, saying,

Let us pray.

(And here all the Congregation shall kneel.)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water for this holy Sacrament ; We beseech thee, for

thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants* ; wash *them*, and sanctify *them* with the Holy Ghost ; that *they*, being delivered from thy wrath, may be received into the ark of Christ's church ; and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end ; through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *these persons* ; that *they*, coming to thy holy Baptism, may receive remission of *their* sins, and the grace of regeneration. Receive *them*, O Lord, as thou hast promised, by thy

well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek find ; open the gate unto us that knock ; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord.
Amen.

¶ *Then shall the People stand up, and the Minister shall say,*

Hear the words of the Gospel written by St. John, in the third chapter, beginning at the first verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come

from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof ; but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

¶ *Then the Minister shall speak to the Persons to be baptized, on this wise :*

WELL-beloved, who *are* come hither, desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for ; which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully for *your* part promise, in the presence of the whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ *Then shall the Minister demand of the persons
to be baptized,*

Quest. **D**OST thou renounce the devil
and all his works, the vain
pomp and glory of the world, with all
covetous desires of the same, and the
carnal desires of the flesh, so that thou
wilt not follow, nor be led by, them ?

Answ. I renounce them all.

Quest. **D**OST thou believe in God the
Father Almighty, Maker of
heaven and earth ? And in Jesus
Christ, his only-begotten Son our Lord ?
And that he was conceived by the
Holy Ghost ; born of the Virgin Mary ;
that he suffered under Pontius Pilate ;
was crucified, dead, and buried ; that
he went down into hell, and also did
rise again the third day ; that he
ascended into heaven, and sitteth at
the right hand of God the Father

Almighty ; and from thence he shall come again, at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy Catholic Church ; the Communion of Saints ; the Remission of Sins ; the Resurrection of the Body ; and everlasting life after death ?

Answ. *All this I steadfastly believe.*

Quest. **W**ILT thou be baptized in this faith ?

Answ. *This is my desire.*

Quest. **W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answ. *I will endeavour so to do, God being my helper.*

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, ever-living God, whose most dearly beloved Son Jesus

Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples, that they should go teach all nations, and baptize them, in the name of the Father, and of the Son, and of the Holy Ghost ; Regard, we beseech thee, the supplications of this congregation ; and grant that the *persons* now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children ; through Jesus Christ our Lord. *Amen.*

¶ *The Congregation may here sing a hymn suitable to the occasion.*

¶ *Then shall the Minister take each person to be baptized by the right hand ; and placing him conveniently by the Font, according to his discretion, shall ask the Name ; and then shall dip him in the Water, or pour Water upon him, or sprinkle him therewith, saying,*

N I baptize thee In the Name of
• the Father, and of the Son, and
of the Holy Ghost. *Amen.*

¶ *Then shall the Minister say;*

SEEING now, dearly beloved brethren, that *these persons are* admitted into the visible body of Christ's church; let us give thanks unto Almighty God for this benefit, and with one accord make our prayers unto him, that *they* may lead the rest of *their* lives according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven,
Hallowed be thy Name. Thy
kingdom come. Thy will be done on
earth, As it is in heaven. Give us this
day our daily bread. And forgive us
our trespasses, As we forgive them that
trespass against us. And lead us not

into temptation ; But deliver us from evil. *Amen.*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to admit *these persons* into thy holy church. And humbly we beseech thee to grant, that *they* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that being made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection ; so that finally, with the residue of thy holy church, *they* may be *inheritors* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *The Minister, if he deem it expedient, may conclude the service with an extemporary prayer.*

THE FORM
OF
SOLEMNIZATION OF MATRIMONY.

THE FORM
OF
SOLEMNIZATION OF MATRIMONY.

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married standing together, the Man on the right hand and the Woman on the left, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony ; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his church : which holy estate Christ sanctioned and

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adorned with his presence, and first miracle that he wrought in Cana of Galilee ; and is commended of St. Paul to be honourable among all men, and therefore is not by any to be enterprised, or taken in hand, unadvisedly, lightly, or wantonly ; but reverently, discreetly, advisedly, soberly, and in the fear of God ; duly considering the causes for which Matrimony was ordained.

It was ordained for the purpose of perpetuating the human race, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

It was also ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into this holy estate these two persons present come now to be joined. Therefore, if any man can show any just cause why they may not lawfully be joined together, let him now speak,

SOLEMNIZATION OF MATRIMONY. 59

or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that are to be married, he shall say,*

I REQUIRE and charge you both, (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God; neither is their Matrimony lawful.

¶ *The Man shall then say in the presence of the Registrar and two Witnesses,*

I Do solemnly declare, that I know not of any lawful impediment, why I, A. B.,* may not be joined * The Man. in Matrimony to C. D.† † The Woman.

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¶ *In like manner the Woman shall say, in the presence of the same persons,*

I *Do solemnly declare, that I know not of any lawful impediment, why I, C. D.,* may not be joined * The Woman. in Matrimony to A. B.† † The Man.*

N.B. The names of the persons to be married must be repeated as they stand upon the Licence or Certificate.

¶ *If no impediment be alleged, then shall the Minister say unto the Man,*

A. B. **W**ILT thou have this Woman to thy wedded Wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I WILL.

SOLEMNIZATION OF MATRIMONY. 61

¶ *Then shall the Minister say unto the Woman,*

C. D. **W**ILT thou have this Man to thy wedded Husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him, in sickness, and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I WILL.

¶ *Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*

I *A. B.* take thee *C. D.* to be my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's

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holy ordinance ; and thereto I plight thee my faith.

¶ *Then shall they loose their hands ; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *C. D. take thee A. B. to be my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my faith.*

¶ *Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as follows :*

I *Call upon these persons here present to witness, that I, A. B.,* * The Man. do take thee, C. D.,† to be † The Woman. my lawful wedded Wife.*

SOLEMNIZATION OF MATRIMONY. 63

¶ *Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall say after the Minister,*

I *Call upon these persons here present to witness, that I, C. D.,* * The Woman. do take thee, A. B.,† to be † The Man. my lawful wedded Husband.*

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book. And the Minister, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring, a token and pledge of the Vow and Covenant now made betwixt me and thee, I thee wed, in the name of the Father, and of the Son, and of the Holy Ghost.

¶ *Then the Man leaving the ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

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Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life ; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name ; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws ; through Jesus Christ our Lord.
Amen.

¶ *Then shall the Minister join their right hands together, and say,*

Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the People :*

FORASMUCH as *A. B.* and *C. D.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands ; I pronounce that they be Man and Wife together, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the Minister shall add this blessing :*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully with his favour look upon you ; and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

66 SOLEMNIZATION OF MATRIMONY.

¶ *Then shall the Minister read one or both of the following Psalms.*

Beati Omnes. Psalm cxxviii.

BLESSED *is* every one that feareth the Lord; that walketh in his ways.

For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord.

The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children, *and* peace upon Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.
Amen.

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Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us ; *and* cause his face to shine upon us. Selah.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God ; let all the people praise thee.

O let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God ; let all the people praise thee.

Then shall the earth yield her increase ; *and* God, *even* our own God, shall bless us.

God shall bless us ; and all the ends of the earth shall fear him.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now,

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and ever shall be, world without end.
Amen.

¶ *Then, all present kneeling, the Minister shall say,*

Lord, have mercy upon us.

Answer. *Christ, have mercy upon us.*

Minister. Lord, have mercy upon us.

OUR Father, which art in heaven,
Hallowed be thy Name. Thy
kingdom come. Thy Will be done in
earth, As it is in heaven. Give us this
day our daily bread. And forgive us
our trespasses, As we forgive them
that trespass against us. And lead us
not into temptation; But deliver us
from evil. For thine is the kingdom,
the power, and the glory, for ever and
ever. *Amen.*

Minister. O Lord, save thy servant
and thy handmaid;

Answer. *And let them put their trust
in thee.*

SOLEMNIZATION OF MATRIMONY. 69

Minister. O Lord, send them help
from thy holy place ;

Answer. *And evermore defend them.*

Minister. Be unto them a tower of
strength,

Answer. *From the face of their
enemy.*

Minister. O Lord, hear our prayer ;

Answer. *And let our cry come unto
thee.*

Minister.

O GOD of Abraham, God of Isaac,
God of Jacob, bless these thy
servants, and sow the seed of eternal
life in their hearts, that whatsoever in
thy holy Word they shall profitably
learn, they may in deed fulfil the
same. Look, O Lord, mercifully upon
them from heaven, and bless them.
And as thou didst send thy blessing
upon Abraham and Sarah, to their
great comfort ; so vouchsafe to send
thy blessing upon these thy servants ;

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that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity between Christ and his church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word; (as

SOLEMNIZATION OF MATRIMONY. 71

Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh;) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

ALmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; pour upon you the riches of his grace, sanctify, and bless you, that you may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

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¶ *After which the Minister shall read as followeth:*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the Holy Scripture doth say, as touching the duty of husbands towards their wives, and wives towards their husbands.

St. Paul, in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man

SOLEMNIZATION OF MATRIMONY. 73

ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery : but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself.—*Ephes.* v. 25.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married ; Husbands, love your wives, and be not bitter against them.—*Col.* iii. 19.

Hear also what Saint Peter, an Apostle of Christ, who was himself a married man, saith unto them that are married ; Ye husbands, dwell with your wives according to knowledge ; giving honour unto the wife, as unto

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the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.—1 *Peter* iii. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as they are plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus ; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.—*Ephes.* v. 22.

And in his Epistle to the Colossians,

SOLEMNIZATION OF MATRIMONY. 75

Saint Paul giveth you this short lesson ; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.—*Col.* iii. 18.

Saint Peter also doth instruct you, thus saying ; Ye wives, be in subjection to your own husbands ; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ; even as Sarah obeyed

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Abraham, calling him lord ; whose daughters ye are as long as ye do well, and are not afraid with any amazement.—1 *Peter* iii. 1.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen*.—2 *Cor.* xiii. 14.

(For Legal Directions relative to the Solemnization of Marriages in Wesleyan Chapels in England and Wales, see Appendix.)

THE ORDER

FOR

THE BURIAL OF THE DEAD.

THE ORDER
FOR
THE BURIAL OF THE DEAD.

¶ *The Minister meeting the Corpse, and going before it, shall say,*

I AM the resurrection and the life, saith the Lord. He that believeth on me, though he were dead, yet shall he live : and whosoever liveth and believeth on me shall never die.—*John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes

shall behold, and not another.—*Job* xix. 25—27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.—1 *Tim.* vi. 7; *Job* i. 21.

¶ *Then shall be read Psalm xc.*

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even according to thy fear, so is thy displeasure.

So teach us to number our days :
that we may apply our hearts unto
wisdom.

Turn thee again, O Lord, at the
last : and be gracious unto thy
servants.

O satisfy us with thy mercy, and
that soon : so shall we rejoice and be
glad all the days of our life.

Comfort us again now after the time
that thou hast plagued us : and for
the years wherein we have suffered
adversity.

Show thy servants thy work : and
their children thy glory.

And the glorious Majesty of the Lord
our God be upon us : prosper thou the
work of our hands upon us, O prosper
thou our handy work.

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest

that He is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all. Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool,

that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is

sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *At the Grave, when the Corpse is laid in the Earth, the Minister shall say,*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then shall be said,*

I HEARD a voice from heaven,
saying unto me, Write ; From
henceforth, blessed are the dead which
die in the Lord : even so, saith the
Spirit ; for they rest from their labours.

¶ *Then shall the Minister say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven,
Hallowed be thy Name. Thy king-
dom come. Thy Will be done in earth,
As it is in heaven. Give us this day our
daily bread. And forgive us our tres-
passes, As we forgive them that trespass
against us. And lead us not into tempta-
tion ; But deliver us from evil. *Amen.*

The Collect.

OMERCIFUL God, the Father of
our Lord Jesus Christ, who is
the resurrection and the life ; in whom

whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and at the general resurrection on the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*—2 Cor. xiii. 14.

FORM AND MANNER
OF
ORDAINING CANDIDATES
FOR THE
WESLEYAN-METHODIST MINISTRY.

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¶ *After the singing of an appropriate Hymn, and the offering up to God of extemporary prayer for his blessing upon the entire service, the names of the Candidates for Ordination shall be read aloud. The following Scriptures, or a part of them, shall then be read by the President of the Conference.*

Matthew xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing

them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves

and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and

they shall hear my voice ; and there shall be one fold, and one shepherd.

John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He said unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my sheep. He said unto him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? and he said unto him, Lord, thou knowest all things : thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the Elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that

bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you Overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking per-

verse things, to draw away disciples after them. Therefore watch, and remember, that for the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

Ephes. iv. 7.

UNTIL every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended far above all things.) And he gave some, Apostles ; and some, Prophets ; and some, Evangelists ; and some, Pastors and Teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *And that done, the President shall say unto the Candidates as hereafter followeth :*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance, this office is, whereunto ye are called. And now again we exhort you, in the Name of

our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office and charge, ye are called ; that is to say, to be Messengers, Watchmen, and Stewards of the Lord ; to teach, and to premonish, to feed and to provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve is his Spouse and his Body. And if it shall happen, the same church, or any member thereof, do take any hurt or hinderance by reason of your negli-

gence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care, and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that

Lord who hath placed you in so high a dignity ; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves ; for that will and ability is given of God alone : therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures : and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time ; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you : so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way ; and that you will continually pray to God the Father, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry ; and that ye may so endeavour, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties ; ye shall answer plainly to these things, which we, in the name of God and his church, shall demand of you touching the same.

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people ?

Answer. I trust so.

The President.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith of Jesus Christ ? And are you determined, out

of the said Scriptures, to instruct the people committed to your charge ; and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture ?

Answer. I am so persuaded, and have so determined, by God's grace.

The President.

AS you are to exercise your ministry under the direction of the Wesleyan-Methodist Conference, I have further to inquire, whether you have read the first four volumes of Mr. Wesley's Sermons, and his Notes on the New Testament ; and whether you believe that the system of doctrine therein contained is in accordance with the holy Scriptures ?

Answer. I have read them, and do so believe.

The President.

I HAVE also to ask you, whether you have read the Large Minutes of the Conference ; and believe that the general system of discipline contained therein is agreeable to the holy Scriptures ; and whether you will maintain and enforce it in the societies which shall be committed to your charge ?

Answer. I have read them, and do so believe and resolve.

The President.

WILL you then give your faithful diligence, always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded ?

Answer. I will do so, by the help of the Lord.

The President.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word ; and to use both public and private admonitions and exhortations, as well to the sick as to the whole, within your district, as need shall require, and occasion shall be given ?

Answer. I will, the Lord being my helper.

The President.

WILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh ?

Answer. I will endeavour so to do, the Lord being my helper.

The President.

WILL you be diligent to frame and fashion your own selves, and your families, (if you have, or shall have any,) according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I shall apply myself thereto, the Lord being my helper.

The President.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will do so, the Lord being my helper.

The President.

WILL you reverently obey your chief Ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments ?

Answer. I will do so, the Lord being my helper.

¶ *Then shall the President say,*

ALMIGHTY God, who hath given you this will to do all these things ; Grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you ; through Jesus Christ our Lord. *Amen.*

¶ *Then the President shall move the Congregation present to pray, saying thus to them :*

BRETHREN, it is written in the Gospel of Saint Luke, that our

Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit and send forth these persons presented unto us to the work whereunto we trust the Holy Ghost hath called them.

¶ *After this the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things ; for which Prayers there shall be silence kept for a space.*

¶ *The following Prayers shall then be read by the President. .*

ALMIGHTY God, giver of all good things, Mercifully behold these

thy servants now called to the office and work of Ministers and Pastors in thy church; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end.
Amen.

ALMIGHTY God, and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets,

Evangelists, Teachers, and Pastors ; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy Name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all who either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son by the Holy Spirit, that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy

Name may be for ever glorified, and thy blessed kingdom enlarged ; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

ALMIGHTY God, and most merciful Father, Grant, we beseech thee, to these thy servants such grace, that they may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee ; and use the authority given them, not to destruction, but to salvation ; not to hurt, but to help : so that, as wise and faithful servants, giving to thy family their portion in due season, they may at last be received into everlasting joy ; through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ *When these Prayers are done, the President, and other Ministers present, shall lay their Hands severally upon the Head of every one of the Candidates, who shall humbly kneel upon their knees, the President saying,*

MAYEST thou receive the Holy Ghost for the office and work of a Christian Minister and Pastor, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the President shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou authority to preach the Word of God, and to administer the holy Sacraments in the Congregation.

¶ *Then shall the President address the following admonition to the Candidates who have been ordained :*

BRETHREN, give heed unto reading, exhortation, and doctrine. Think upon the things contained in the Holy Bible, which we have now delivered unto you. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto yourselves and to the doctrine ; for by so doing you shall both save yourselves and them that hear you. Let each of you be to the flock of Christ a Shepherd, not a wolf : feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss ; so minister discipline, that you forget not mercy ; that when the Chief Shepherd shall appear, you may receive the never-failing crown of glory ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall be offered by the President the following Prayer :*

MOST merciful Father, we beseech thee to send down upon these thy servants thy heavenly blessing ; and so endue them with thy Holy Spirit, that they preaching thy word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine ; but also may be, to such as believe, wholesome examples in word, in conversation, in love, in faith, in chastity, and in purity ; that faithfully fulfilling their course, at the latter day they may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

¶ *Next shall follow the administration of the Lord's Supper, the persons newly ordained first receiving that holy sacrament, and then such other Ministers and private Christians as may conveniently join in the service.*

APPENDIX:

CONTAINING

LEGAL DIRECTIONS

RELATIVE TO

THE SOLEMNIZATION OF MARRIAGES

IN

WESLEYAN CHAPELS

IN

ENGLAND AND WALES.



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PERSONS intending to be married in duly
Registered Wesleyan Chapels, will find,
in Section II., pages 125-131, the ne-
cessary directions for their guidance in
this matter.

LEGAL DIRECTIONS,*

&c.

SECTION I.

I.—OF REGISTERING THE CHAPEL.

BEFORE a Marriage can be solemnized in a Chapel, the Chapel must be duly *Registered* for that purpose by the Registrar-General of Births, Deaths, and Marriages. (6 & 7 W. IV. c. 85, s. 18.)

No Wesleyan Chapel can be Registered unless it be,

1. A *Separate Building*.
2. Certified according to Law as a place of Religious Worship.

1. *It must be a Separate Building.* It need not be a *detached* building; but must be a building separately used for Public Religious Worship, and not merely part of another building, as a room in a house or the like; but it may be also used as a Sunday-School, and for the other purposes for which Wesleyan Chapels are usually used.

2. *It must be Certified according to Law, as a place of Religious Worship.* Unless it be clearly ascertained that the place has been so certified, it will be prudent to Certify it under Statute 52 Geo. III. c. 155, before applying to the Registrar-General to Register the Chapel.

3. *The Chapel must be Registered for Marriages by the Registrar-General.* The mode of obtaining such Registration is as follows:—

Any Trustee or Proprietor of such a Separate Certified Chapel may apply to the Superintendent-Registrar of the Registration District in which the Chapel is situate; and the Superintendent-Registrar will deliver to him *two* forms of a Certificate, (both alike,) each to be signed by *twenty householders* at

* The following Directions relate to the Solemnization of Marriages in WESLEYAN CHAPELS ONLY, and not to any other Building or Place whatsoever.

the least, certifying that the building is a separate building, that it has been used by them during one year at least, as their usual place of Public Religious Worship, and that they are desirous that such place should be Registered for the Solemnization of Marriages.

The Trustee or Proprietor applying, must then obtain the Signatures of at least *twenty* such householders to each of the Certificates. The *same* twenty householders must sign both the Certificates. The Trustee or Proprietor applying must also countersign them both himself; and must deliver them both, so signed

and countersigned, to the Superintendent Registrar, and must, at the same time, pay him *Three Pounds*, and no more.

The Superintendent-Registrar will then send both the Certificates to the Registrar-General at the General Register Office in London, who will Register the Chapel in a book kept there for that purpose. He will then write the date of the Registry on the back of each of the householders' Certificates, one of which he will keep, and will send the other back to the Superintendent-Registrar of the Registration District wherein the Chapel is situate; who, on receiving it, must enter the date of the Registry as written by the Registrar-General on the back of it, in a book kept in his Office for that purpose. He will then make, on a piece of parchment or vellum, a Certificate of such Registry, which he will himself sign, and will deliver it to the Trustee or Proprietor of the Chapel, who delivered the householders' Certificates to him. The Superintendent-Registrar must also give Notice, that the Chapel has been Registered for Marriages, by advertising the same in some Newspaper circulating in the County; *and* also in the "London Gazette."

No further *Fee* will be payable than the above-mentioned Three Pounds, which covers the whole expense of the Registration, including the Advertisements.

NOTE.—*It will be seen from the above directions, that where the Chapel is private property, the "Proprietor," and, where it is settled upon Trustees, one "Trustee" at least, must join in the application for Registering the Chapel.*

II.—CHAPEL BECOMING DISUSED.

If any Chapel Registered for solemnizing Marriages therein shall afterwards be disused for the Public Religious Worship of the *Congregation on whose behalf it was Registered*, the Regis-

trar-General, on that fact being made to appear to his satisfaction, shall cause the Registry thereof to be cancelled; after which it will not be lawful to solemnize any Marriage therein until it shall have been again Registered, as at first. (6 & 7 W. IV. c. 85, s. 19.)

In case of a Registered Chapel belonging to any other Denomination of Protestants being purchased for a Wesleyan Chapel, if it be intended to solemnize Marriages therein, it must be Registered anew, unless the "*same Congregation*" continue to occupy it; but as that may always be a matter of doubt, it is recommended that in all such cases a new Registration be obtained in the manner before directed.

III.—SUBSTITUTION OF ONE CHAPEL FOR ANOTHER REGISTERED CHAPEL DISUSED.

If a Registered Chapel become disused, and another be substituted for it, the *substituted Chapel* may be Registered for Marriages forthwith, without waiting till it shall have been occupied for a year, as in case of an Original Registration; but the same application must be made by a Trustee or Proprietor of the substituted Chapel,—Certificates obtained and signed by twenty householders and the Trustee or Proprietor applying,—the same fee of £3 must be paid, and the same proceedings in every respect taken, as in the case of an Original Registration, for which directions have been already given, pages 123, 124; and in this case the Certificates of Application for the Registry of the substituted building must also embody a request that the Registry of the disused Chapel may be cancelled.

SECTION II.

DIRECTIONS TO PERSONS INTENDING TO MARRY IN ANY REGISTERED CHAPEL.

I. NOTICE to the Superintendent-Registrar.

WHEN parties intend to be married under this Act, whether by *Licence* or *Certificate*, one of them must give to the Superintendent-Registrar of the Registration District in which they have dwelt for not less than *seven* days next preceding, a Notice in writing signed by him or her, of their intention to marry. If both parties have not dwelt for the last seven days in the same District, the like

Notice must in that case be given to the Superintendent-Registrar of both the Districts in which they have severally dwelt for the last seven days. The Notice or Notices must either be given *personally* to the Superintendent-Registrar, *or*, if delivered by the hand of another, or through the post, satisfactory evidence must be given to the Superintendent-Registrar, if he require it, that the signature is that of the person professing to give the Notice, otherwise the Superintendent-Registrar will be justified in refusing to receive it.

Every Superintendent-Registrar keeps blank forms of Notices by him, which on application he will allow the party to fill up, or will himself fill up on the proper information being given to him. The Notice, when filled up, must contain the following particulars :—

1. The *name*, or *names*, and *surname* of each party, written at full length.
2. The *condition* of each, whether *Bachelor* or *Spinster*, *Widower* or *Widow*.
3. The rank, profession, trade, or calling.
4. The *age* of each : thus, "*of full age*," or "*Minor*," as the case may be; but it is better to state the *exact age*.
5. The name or number of the house, and name of the street, or name of the village or place, in which each party then resides.
6. The length of *residence* (being not less than *seven days*) in the District. If *not* more than a month, state the number of days. If *more* than a calendar month, state "*more than a month*."
7. The name of the *Chapel* in which the Marriage is to be solemnized.
8. The *District* and *County* in which the other party resides, when the parties dwell in different Districts.
9. The Notice must be signed by the party giving it, and dated the same day. A party who cannot write may sign by making a cross x.

This Notice must be left with the Superintendent-Registrar, who will forthwith copy it into his Marriage-Notice Book, and file it in his Office, and will be entitled to a fee of *one shilling*. When the parties reside in different Districts, as a Notice must be given in each, two fees will be payable, namely, one shilling in each District.

II. WHEN NO REGISTERED WESLEYAN CHAPEL IN THE DISTRICT.

If there be not within the District in which one of the Parties dwells, any Registered Building in which Marriage is solemnized according to the Form, Rite, or Ceremony of the Wesleyan Methodists, the party intending Marriage may, at the time of

giving such Notice, declare by Indorsement thereon the following particulars :—

1. That the Party professes to belong to the Body of Christians called Wesleyan Methodists.
2. That the Parties in the Solemnization of their Marriage desire to adopt the Form, Rite, or Ceremony of the Wesleyan Methodists.
3. That, to the best of his or her Knowledge and Belief, there is not within the District in which one of the Parties dwells, any Registered Building in which Marriage is solemnized according to such Form, Rite, or Ceremony.
4. The District nearest to the residence of that Party in which a Building is Registered wherein Marriage is so solemnized.
5. The Registered Building within such District in which the Parties intend to solemnize their Marriage. (3 & 4 Vict. c. 72, s. 2.)*

After which the Marriage may be solemnized in the Registered Building mentioned in such Indorsement.

III. *The MANNER and TIME of the Marriage.*

The Marriage Notice or Notices having been properly given, as before directed, the parties may be Married either,

1. *By Licence*, or,
2. *By Certificate*.

1. *By Licence.*

As to the Time. A Licence cannot be obtained until the expiration of *seven* days after the entry of the Notice or Notices; that is, there must be seven clear days *between* the day on which the Notice is entered, and the day on which

* The required Indorsement on the Notice may be in the following Form :—

I, the undersigned and within-named *William Hastings*, do hereby declare, that I, being a Member of the Wesleyan-Methodist Society, and the within-named *Sophia Ann Mitchell*, in solemnizing our intended Marriage, desire to adopt the Form, Rite, or Ceremony of the Wesleyan Methodists; and that, to the best of my knowledge and belief, there is not within the Superintendent Registrar's District in which [*I dwell*,] or, [*in which the said Sophia Ann Mitchell dwells*,] any Registered Building in which Marriage is solemnized according to such Form, Rite, or Ceremony; and that the nearest District to [*my Dwelling Place*,] or [*to the Dwelling Place of the said Sophia Ann Mitchell*,] in which a Building is Registered, wherein Marriage may be solemnized according to such Form, Rite, or Ceremony, is the District of *Saint Luke in the County of Middlesex*; and that we intend to solemnize our Marriage in the Registered Building within that District known by the name of the *City-Road Chapel*. Witness my hand this *Tenth Day of February, One Thousand Eight Hundred and Forty-Seven*.

(Signed)

WILLIAM HASTINGS.

The *Italics* in this Form to be filled up as the case may be.

the Licence is obtained: as, for instance, if Notice be entered on a Monday, the Licence cannot be had till the *Tuesday week* following; but the Marriage may be solemnized on the same day on which the Licence is obtained. Parties are not under any necessity to apply for a Licence immediately on the expiration of seven days after the Notice; but the Marriage must be had some time *within three Calendar months* after the Notice, or the Notice and Licence will be void, and must be given and obtained, and the fee paid, anew. (Sec. 7.)

As to Place. The Licence must be granted by the Superintendent-Registrar in whose District the Marriage is to be solemnized; and, except in the case of Marriages solemnized under the Act 3 & 4 Vict. c. 72, (respecting which see pages 126, 127,) one of the parties must have had his or her usual place of abode within that District for the space of *fifteen* days immediately before the day of the grant of the Licence, that is, seven days next preceding the day on which notice was entered, (sec. 4,) and after the expiration of seven days from that day: (sec. 7 :) making together fifteen days. (Sec. 12.) And (except in the case above mentioned) the Marriage must be solemnized in the District of a Superintendent-Registrar, to whom the *Notice* was given; but where the parties have resided in, and Notices have been given in different Districts, they may choose in which of those two Districts they will be married.

How to obtain the Licence.

(1.) *When both parties reside in the same District.*

At any time after the expiration of seven days, and within three Calendar Months from the day the Notice is entered, one of the parties intending Marriage must appear *personally* before the Superintendent-Registrar of that District, and make oath or his or her solemn affirmation or declaration to the facts following; namely, (sec. 12,)—

1. That he or she believeth that there is not any impediment of kindred or alliance, or other lawful hinderance, to the Marriage.
2. That one of the parties has for fifteen days immediately before the grant of the Licence had his or her usual place of abode in the District within which the Marriage is to be solemnized.
3. That where either party not being a Widower or Widow is under twenty-one years of age, the consent of the person or persons whose consent thereto is required by law has been obtained, or, that there is no person having authority to give consent.

This Affidavit, Affirmation, or Declaration must be written upon a *2s. 6d.* Stamp.

The Superintendent-Registrar (if there do not appear to him to be any lawful impediment to the Marriage) will then grant the Licence; and the party must pay him for the Licence *Three Pounds*, and for the Stamp thereon *Ten Shillings*, and for the Affidavit Stamp, *Two Shillings and Sixpence*: total, *£3. 12s. 6d.*

(2.) *When the parties reside in different Districts.*

After the expiration of the seven days from the Notices being entered, the Superintendent-Registrar, within whose District the Marriage is *not* to be solemnized, will, upon the request of the party who entered the Notice with him, or of some person on his or her behalf, and provided there does not appear to him to be any lawful impediment to the Marriage, issue his Certificate, stating,—

1. The particulars set forth in the Notice.
2. That the full period of *seven* days had elapsed since the entry of the Notice.
3. That the issue of his Certificate had not been forbidden by any person or persons in that behalf. (Sec. 7.)

For this Certificate the person applying for it must pay *One Shilling*.

The Certificate of the Superintendent-Registrar in whose District the Marriage is *not* to be solemnized must then be taken to the Superintendent-Registrar in whose District the Marriage *is* to be solemnized, who thereby, seeing that Notice was duly entered as therein stated, will, under the same regulations, grant the Licence as before mentioned.

If any Superintendent-Registrar declines to grant his Certificate of the entry of Notice, or to grant the Licence, on the ground that a lawful obstacle exists, the parties may appeal to the Registrar-General in London, against the decision.

Marriages by *Licence* may be solemnized *fourteen* days sooner than by Certificate. The *difference* in the expense is about *£3. 16s. 6d.*

2. *Marriages by Certificate.*

When the Marriage is intended to be had by *Certificate* and *not* by *Licence*, the following steps must be taken:—

(1.) Notice must be given to the Superintendent-Registrar, as before directed in page 125.

(2.) If the parties dwell in different Districts, Notice must be given to the Superintendent-Registrars of both Districts, as before directed in pages 125, 126.

(3.) *As to the Time.* *Twenty-one days* after the entry of the Notice or Notices, the Superintendent-Registrar to whom notice was given, on being requested by or on behalf of the person who gave the Notice, (and provided no lawful impediment appear to his satisfaction, and the certificate be not forbidden,) will issue his Certificate, stating, amongst other particulars, the time when notice was given, that twenty-one days had elapsed since the entry of the Notice, that the issuing of the Certificate had not been forbidden, and the name of the Chapel where the Marriage is to be solemnized. For this Certificate the party obtaining it must pay the Superintendent-Registrar *one shilling*. (Sec. 7, and see sec. 14.)

The *twenty-one* days must be reckoned clear days between the day on which the Notice was entered, and the day on which the Certificate is issued; that is, if Notice be entered on the 1st of July, the Certificate cannot be obtained till the 23d of July; or, reckoning by *weeks*, if the Notice be entered on a Monday, the Certificate cannot be had till the next day (Tuesday) three weeks, and so of other days. (Sec. 14.)

Parties need not apply for a Certificate immediately on the expiration of twenty-one days after the Notice, but the Marriage must be had some time *within three Calendar Months* after the Notice, or both Notices and Certificate will be void, and must be given and obtained, and the fees paid, anew. (Sec. 15.)

(4.) *As to Place.* The Marriage Certificate must be issued by a Superintendent-Registrar *to whom Notice was given*.

If the parties resided in *different* Districts before the Notice was given, a Certificate must be obtained from *both* Superintendent-Registrars to whom Notice was given, and both Certificates must state the name of the Chapel in which the Marriage is to be solemnized. (Sec. 16.)

A fee of *one shilling* must be paid on each Certificate. (Sec. 7.)

In the case of Marriage by Certificate, residence in any particular District is not required, excepting for seven days at least *before Notice given*, as mentioned in page 125; nor are the

parties required to make any affidavit, or solemn affirmation, or declaration, as in the case of Marriage by Licence.

If there be not any Wesleyan Chapel Registered for Marriages in the District within which one of the Parties dwells, they may be Married in the nearest District within which there is such a Registered Chapel. See pages 126, 127.

SECTION III.

MEANS FOR PREVENTING IMPROPER MARRIAGES.

IN addition to the Declaration in the Marriage-Notice,—the Oath, Solemn Affirmation, or Declaration where the Marriage is by Licence,—and the Solemn Declaration of the Parties themselves at the Marriage,—two other means are provided for preventing improper Marriages.

1. *By forbidding the Certificate.* Between the time of entering the Marriage-Notice in the Superintendent-Registrar's Book, and the issuing of his Certificate, any person authorized in that behalf, (that is, every person whose consent is by law required to a Marriage by Licence, *see sec. 10.*) may forbid the Certificate by writing the word "forbidden" opposite the Entry of the Notice in the Marriage-Notice Book, subscribing thereto his or her name and place of abode, and the character in respect of either of the parties by reason of which he or she is so authorized to forbid; (sec. 9;) and thereupon the Marriage-Notice, and all proceedings thereon, shall be utterly void. Every person whose consent to a Marriage is required by law, may forbid the Certificate, whether the Marriage is intended to be by Licence or without Licence. (Sec. 10.)

No Fee is payable for forbidding the Certificate. (Sec. 9.) On the other hand, every person who so "forbids" by a false representation that his or her consent to the Marriage is required by law, is liable to the penalties of perjury. (Sec. 38.)

2. *By entering a Caveat.* Any person, on payment of *five shillings*, may enter a Caveat with the Superintendent-Registrar against the grant of a Certificate or Licence for the Marriage of any person therein named; and if such Caveat be duly signed by or on behalf of the person who enters the same, together with his or her place of residence, and the ground of objection on

which the Caveat is founded; the Superintendent-Registrar shall not issue or grant any Certificate or Licence until he has examined into the matter, and is satisfied that it ought not to obstruct the grant of them, or until the Caveat be withdrawn.

If the Superintendent-Registrar doubt about the matter, he may refer it to the Registrar-General in London; or if the Superintendent-Registrar refuse the Certificate or Licence, the party applying for the same may appeal to the Registrar-General, who, in either case, will decide upon it.

It will be observed, that the right to "forbid" is confined to persons "*authorized*," (sec. 9,) while the right to enter a "Caveat" may be exercised by "any person on payment of five shillings;" (sec. 13;) but any person entering a Caveat afterwards declared by the Registrar-General to be frivolous, is liable to the Costs of the proceedings, and to an action for damages by the party against whose Marriage such frivolous Caveat was entered. (Sec. 37.)

Knowingly and wilfully making any false Declaration, or signing any false Notice or Certificate required by the Act, for the purpose of procuring any Marriage, renders the Offender liable to suffer the Penalties of Perjury. (Sec. 38.)

It may also be proper, as a further caution, to state, that if any party to a Marriage succeeds in obtaining a valid Marriage by any wilfully-false notice, certificate, or declaration, the guilty party is liable to forfeit all property accruing from the Marriage. (Sec. 43, and see stat. 4 Geo. IV. c. 76.)

SECTION IV.

THE SOLEMNIZATION OF THE MARRIAGE.

ALL the preliminary matters having been arranged, it remains to consider the actual solemnization of the Marriage.

1. *The Place.* The Marriage must be solemnized, not only in a duly Registered Chapel, but also in the particular Registered Chapel named in the Superintendent-Registrar's Marriage Certificate or Licence, and in no other place. (Sec. 20.)

2. *The Time.* The Marriage must be solemnized within three

Calendar Months from the day on which Notice was entered by the Superintendent-Registrar ; (sec. 15 ;) and between the hours of *eight* and *twelve* in the forenoon. (Sec. 20.)

3. *The Form and Manner of the Marriage.* The Marriage must be with *open doors*, between *eight* and *twelve* o'clock in the forenoon.

Some REGISTRAR of the District in which the Chapel wherein the Marriage is to be solemnized is situate, and *two or more* credible witnesses, besides the Minister who performs the ceremony, must be present.

Sufficient previous notice of the time and place of the intended Marriage should be given to the Minister who is to officiate at the Marriage, and to the Registrar, to enable them punctually to attend. Attention to this point is obviously necessary, to prevent delay to the parties, and inconvenience to the Minister and the Registrar.

The Registrar will take with him his Marriage-Register Book, and also pen and ink ready for writing therein.

The Parties, Witnesses, Minister, and Registrar, having met at the appointed place, the Registrar will require that the Marriage Licence, or, if the Marriage be not by Licence, then the Marriage Certificate, be delivered to him ; which being done, he will examine it to see that it contains,

1. The Signature of the Superintendent-Registrar.
2. The Names of the Parties *then* appearing in order to be married.
3. The Name of the Chapel in which the Marriage is to be solemnized.

If the Marriage is to be by Certificate and not by Licence, and the Parties dwell in different Districts, two Certificates, one from the Superintendent-Registrar of each District, must be delivered to the Registrar. (Sec. 16.)

The Registrar must then allow the Marriage to be solemnized ; and the Minister present will commence the Ceremony according to the Formulary set forth by order of the Wesleyan Conference, with which the Registrar may not in any manner interfere further than to take care,

1. That during the Ceremony the Chapel-doors be not so closed as to prevent the admission of any one wishing to enter.
2. That the time be between eight and twelve in the forenoon.
3. That, in some part of the Ceremony, each of the Parties shall, in his presence and in the presence of two or more credible witnesses, say,

“ I do solemnly declare, that I know not of any lawful impediment why I, A. B., [*naming himself or herself*] may not be joined in Matrimony to C. D. [*naming the other party*].” (Sec. 20.)

Also that each of the Parties shall say to the other,

“ I call upon these persons here present to witness that I, A. B., [*naming himself or herself*] do take thee, C. D., [*naming the other party*] to be my lawful wedded wife [*or husband*].”

If this solemn declaration and form of words, or either of them, be omitted from the Ceremony, it will not be a Marriage; and the Registrar must not on any account register as a Marriage any Ceremony from which those words have been omitted; but when both or one of the Parties shall be Welch, and unable to speak English, the following translation into Welch may, in all places where the Welch tongue is commonly used or preferred, be used instead of the English words. (1 Vic. c. 22, s. 23.)

TRANSLATION OF THE SOLEMN DECLARATION.

CYFIEITHIAD O'R MYNEGIAID DIFRIFOL.

I do solemnly declare that I know not of any lawful impediment, why I, A. B., may not be joined in Matrimony to C. D.	Yr wyf fi yn ddifrifol yn hysbysu, na wn i am unrhwysr cyfreithlawn fel nad ellir fy nghysylltu i, A. B., mewn priodas a C. D.
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TRANSLATION OF THE CONTRACTING WORDS.

CYFIEITHIAD O'R GEIRIAU AMMODOL.

I call upon these Persons here present to Witness that I, A. B., do take thee, C. D., to be my lawful wedded Wife (or Husband).	Yr wyf fi yn galw ar y bobl sydd yma yn bresennol i dystiolaethu fy mod i, A. B., yn dy gymmeryd di, C. D., yn Wraig briod gyfreithlawn (neu yn Wr priod cyfreithlawn) i mi.
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The following General Regulations have been issued by or under the direction of the Registrar-General for the purpose of

securing the decorous demeanour of all persons present at the Marriage:—

“The Registrar must, both by his own example, and by admonition (if requisite) to others, do all in his power to enforce and maintain the due observance of order, solemnity, and decorum, at the solemnization of Marriages in his presence; and he must remember that, although, with a view to the prevention of Clandestine Marriages, it is provided that Marriages in his presence shall be solemnized with open doors, and he is therefore not entitled to forbid entrance, yet he is authorized, and hereby required, to repress any unseemly and disorderly conduct, and eject any person so offending; and he may require the assistance of the Peace Officer, if it be necessary for that purpose. It is also especially enjoined that in his own conduct he observe the strictest decorum; and that he shall not give just cause of complaint by manner or language offensive to the feelings of those at whose Marriage he may be required to attend. Any representation to the Registrar-General, whereby it may be proved to him that any Registrar has so offended, will be followed by the immediate dismissal of such Registrar.”

At the same time the officiating Minister will use his endeavours (if in any case they should be necessary) to induce the parties to comply, in a manner suitable to so solemn an occasion, with the regulations which the Registrar, to whom also the utmost courtesy should be shown, is bound by law to see fulfilled.

4. *The Registering of the Marriage.*—The Marriage being solemnized, the Registrar must immediately afterward, and on the spot, (that is, at or in some part of the same building,) Register the Marriage by making the requisite entries in the Marriage-Register Book, which he must bring with him, together with pen and ink, for that purpose.

The particulars required for the proper legal Registration of the Marriage will probably be better understood by presenting the Form provided for the Registration of Marriages by Stat. 6 & 7 W. IV. c. 86, *Schedule C*, adapted to the case of a Marriage in a Wesleyan Chapel.

1847. MARRIAGES solemnized at *City-Road Chapel*, in the *District of Saint Luke*, in the County of *Middlesex*.

No.	When Married.	Name and Surname.	Age.	Condition.	Rank, or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
1.	March Seventeenth, 1847.	William Hastings Sophia Ann Mitchell	24 years 22 years	Bachelor Spinster	Carpenter —	Castle Street 17, Piccadilly	Peter Hastings William Mitchell	Upholsterer Builder

Married in the *City-Road Chapel*, according to the rites and ceremonies of the Wesleyan Methodists, by *Certificate, Licence,*

By me, John Johnson, Wesleyan Minister.

John Cox, Registrar.

This Marriage was solemnized { William Hastings, } in the { John Hastings,
between us, { Sophia Ann Mitchell, } presence of us, { Mary Mitchell.

[The words and figures in *Italics* are to be filled in as the case may be.]

The Registrar will fill up the top line, beginning 1847, by inserting the *name and locality of the Chapel*, the *Superintendent-Registrar's District*, and the *County*, in which the Marriage is Solemnized.

In the column under the head "When Married," he must insert the day of the month in *words*, and the year in figures.

In the column under the head "Name and Surname," he must insert the names and surnames of the parties, first of the man, and then of the woman ; writing, not merely the initials, but the names and surnames *at full length*.

In the column under the head "Age," he must insert "*of full age*," or "*Minor*," as the case may be ; but, if the parties enable him to do so, *it is better* that he should insert the *precise* age of each party.

In the column under the head "Condition," he must insert whether "*Bachelor*," or "*Spinster*," "*Widower*," or "*Widow*."

In the column under the head "Rank or Profession," he must insert the rank, profession, trade, or calling of one or both of the parties.

In the column under the head "Residence at the time of the Marriage," he must insert, not merely the Town or Parish, but the name, or street, and number of the house, (if it have any name or number,) in which each is then resident.

In the column under the head "Father's Name and Surname," he must insert, at full length, the name and surname (if known) of the father of each of the parties ; and this he must do, although such father be deceased.

In the column headed "Rank or Profession of Father," he must insert the rank, profession, trade, or calling of the father (if known) of each of the parties.

It is absolutely necessary that all the foregoing particulars should be ascertained and inserted in the respective columns, except those belonging to the last two, respecting the name and

description of the father, which cannot always be known. It is therefore enjoined that the Registrar in the course of his inquiries shall carefully guard against offence to the feelings of the parties; and it is recommended that with respect to the particulars to be inserted in those two columns, he shall merely ask the parties whether they can furnish him with the means of filling them up, and if they answer in the negative, he shall not require the reason; nor shall he insert any words in explanation of the omission, such as, "*not known*," or "*information refused*," but shall leave the columns *blank*.

All the preceding entries must be written by the Registrar, except the signature and designation of the Minister, before whom the marriage was solemnized. And in order to insert the name of the Religious Community according to the rites and ceremonies of which the marriage has been solemnized, the Registrar must seek information from the person by whom the marriage has been solemnized, and must insert such name of the Community as he may give to it, *and no other*.

Along the line following the words "This Marriage was solemnized between us," the parties married must (if they can write) respectively write their names (if not at full length, at least so that they may not be mistaken for other similar names) and surnames, the woman inserting, *not her married*, but her *maiden* surname, or, if she were a widow, her *last* married surname.

Along the lines following the words "In the presence of us," the two witnesses must (if they can write) respectively write their names and surnames in the same manner.

If any of the parties before mentioned cannot write, they must be desired to make their mark, and the Registrar must write after or against such mark, "the Mark of [inserting at full length the name and surname of the party]."

Lastly. The Registrar must sign the Register immediately *under* the signature of the person by whom the parties were married; writing his name and surname in his accustomed mode, and after them the word "Registrar."

The Registrar must be careful to make the entries in the Register-Book neatly and correctly, and especially to write the names and surnames in such a manner that they may not be mistaken for any other similar names. He must avoid the necessity for alterations ; and for this end it is recommended that surnames, and occasionally other particulars, be first written on some other paper and shown to the parties, before they are inserted in the Register-Book.

If, *before the Registrar has signed the Register*, it be discovered that any word or figure has been inserted erroneously, he must draw a line through it, and make the correct insertion over or below it ; but he must in no case make any erasure, that is to say, the *entire removal of what may have been written*, by scraping the paper with a sharp instrument, or by other means ; and no obliteration, alteration, or addition may be made in the Register *after* the Registrar has signed it.

If *after* the Registrar has signed the Register it be discovered that an error has been committed in the form or substance of any entry made by him, he shall, in the presence of the parties married, or, in case of the death or absence of the said parties, then in the presence of the Superintendent-Registrar and of two other credible witnesses who shall respectively attest the same, correct the erroneous entry according to the truth of the case by entry in the margin without any alteration of the original entry, and shall sign the marginal entry, and add thereunto the day of the month and the year when such correction shall be made. If the Registrar so correct any such error within one calendar month after he shall have discovered it, he shall not be liable to any penalty for having committed it. (6 & 7 W. IV. c. 86, s. 44.) The Registrar must also denote the error to be corrected by making in the Register a line with ink *under* the word or words which are incorrect. If any witness cannot write, the Registrar must write the witness's name, and "hereunto set his [or her] mark."

Fee. For attending at and Registering the Marriage, the Registrar is entitled,—for every Marriage by *Licence*, to a fee of *ten* shillings ; and for every marriage by Certificate only, to a fee of *five* shillings.

SECTION V.

MISCELLANEOUS MATTERS.

I. *Searching the Indexes and Marriage-Books.*

THE Marriage-Notice Book is open at all reasonable times, *without fee*, to all persons desirous of inspecting the same. (6 & 7 W. IV. c. 85, s. 5.)

The Superintendent-Registrar, Registrars, and other Officers in whose custody any Register-Book may be, shall, at all reasonable times, allow searches to be made therein on payment for every search extending over a period of not more than one year *One Shilling*; and Sixpence for every additional year. (6 & 7 W. IV. c. 86, s. 35.)

Indexes are made and kept by the Superintendent-Registrar of the Books in his office, which any person may search at all reasonable hours on payment for every *particular* search of *One Shilling*; and for every *general* search of *Five Shillings*. (*Ib.* s. 36.)

Indexes are also made and kept in the General Register Office in London, which any person may search between the hours of ten and four of every day except *Sundays, Christmas Day, and Good Friday*, on payment for any *particular* search of *One Shilling*, and for every *general* search of *Twenty Shillings*. (*Ib.* s. 37.)

II. *Obtaining Certified Copies of the Register.*

Parties married, or any other person, may, either immediately after the Registration of the Marriage, or at any future time, obtain from the Registrar, or Superintendent-Registrar, or other Officer in whose custody it may be, a Certified Copy of the entry made in the Register-Book, on payment of the sum of *Two Shillings and Sixpence*; (6 & 7 W. IV. c. 86, ss. 35, 36;) and for the like sum may obtain a Certified Copy from the Office of the Registrar-General in London, which, being stamped with the seal of his office, will be evidence in all Courts and proceedings of the marriage to which it relates.* (*Ib.* ss. 37, 38.)

* When used as legal evidence of the Marriage, some evidence must also be given of identity, to show that the Certificate relates to the persons whose marriage it is intended to prove, and not to some other different persons.

III. *Fees.*

The fees payable have already been mentioned in connexion with the several matters to which they relate; but it may also be convenient to present them together at one view.

1. *Registering the Chapel.*

To the Superintendent-Registrar, for the Registration of the Chapel, (6 & 7 W. IV. c. 85, s. 18,) *Three Pounds.*

For Registering a *Substituted Chapel*, (*Ib.* s. 19,) *Three Pounds.*

2. *On the Marriage.**For a Marriage by Certificate without Licence.*

	£	s.	d.
For entering the Marriage-Notice	0	1	0
Granting the Certificate thereon	0	1	0
To the Registrar, for attending at and Registering the Marriage	0	5	0
	0	7	0

If the parties reside in different Districts, then for an additional Notice and Certificate	0	2	0
	0	9	0

For a Marriage by Licence.

For entering the Marriage-Notice	0	1	0
The Licence	3	0	0
Stamp on the Licence.....	0	10	0
Stamp on Affidavit, or solemn Affirmation or Declaration	0	2	6
To the Registrar, for attending at and Registering the Marriage	0	10	0
	4	3	6

If the parties reside in different Districts, then for an additional Notice and Certificate.....	0	2	0
	4	5	6

3. *Fee to the Minister who officiates at the Marriage.*

Fee to the officiating Minister	0	5	0
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N.B. The Conference has directed that a fee of five shillings be paid to the Minister who may officiate at the solemnization of the Marriage.

4. *General Fees.*

	£	s.	d.
For Inspecting the Marriage-Notice Book	Nothing.		
Entering "forbidden" in the Marriage-Notice Book	Nothing.		
For entering a Caveat against the Marriage	0	5	0

Searches.

For Searching any Register-Book over a period not exceeding One Year.....	0	1	0
For every additional Year	0	0	6
For searching the Index at the Superintendent-Registrar's Office :			
A <i>particular</i> search	0	1	0
A <i>general</i> search	0	5	0
For searching the Indexes at the General Registrar Office in London :			
A <i>particular</i> search	0	1	0
A <i>general</i> search	1	0	0

Certified Copies of Entries in the Register-Book.

For every Certified Copy of an Entry of a Marriage, whether obtained from the Superintendent-Registrar, the Registrar, or other Officer having the custody of the Marriage-Register Book, or from the Office of the Registrar-General in London	0	2	6
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SECTION VI.

PENALTIES AND PUNISHMENTS.

IT is foreign to the object of these Directions to enter into the subject of Penalties and Punishments, beyond what has already been stated, further than to observe, that various Penalties and Punishments, proportioned to the nature of the offence, are provided by the law for securing the good conduct of Officers,—the preventing improper marriages by false representations,—and for preserving the integrity of the Register-Books.

